

THE BAPTIST RECORD.

OLD SERIES VOL. XXXII.

JACKSON, MISSISSIPPI, FEBRUARY 27, 1908.

NEW SERIES VOL. X. NO. 9.

News in the Circle. Martin Ball.

Pastor A. J. Foster has resigned the work at Bamberg, S. C., to take charge of the work at Allendale, same State.

Evangelist W. W. Hamilton is in a great meeting with Dr. Cody and his splendid First Church, Greenville, S. C.

The church at Neosho, Mo., has called Rev. Lee Harrell of Platte City. He accepts and will begin work soon.

Rev. D. P. Montgomery leaves the church at Charleston, Mo., and will give himself entirely to evangelistic work.

In the reformatory school, Jeffersonville, Ind., there are 1,100 boys—85 per cent. are placed in the school for drinking. Alas!

The church at Eupora, Rev. J. L. Phelps pastor, ordained three deacon last Sunday. Brethren Lee, Marshall and Embrey—excellent brethren. The sermon was preached by this writer.

Evangelist Bamber is with Pastor E. L. Wesson, in a good meeting at New Albany. The weather has been very bad, but the interest is good, and the congregations splendid.

The Island Home Church, Knoxville, Tenn., recently ordained to the full work of the ministry Brother A. L. Pedigo. He is said to be a young man of more than usual ability.

In Little Rock, Ark., a census was taken in the city to ascertain the religious preferences. The result was Baptists 3,658, Methodists South 3,495, Catholics, 1,987, Campbellites 1,115, Presbyterians, 2,109 other denominations fell below considerably.

The Baptist Advance announces that Dr. J. T. Christian will address the Louisiana Baptist State Historical Society June 3, and deliver the Commencement Sermon of Louisiana College at Alexandria June 4. Mississippians know that there is a treat in store for these Institutions.

We extend to Brother J. S. Berry, Baldwin, our tenderest sympathy in death of wife. She was possessed of sterling character, and was an ardent Christian worker. The God of all grace sustain our brother in this heavy bereavement.

The Religious Herald, Richmond, Va., contained a splendid article last week from the pen of Rev. W. Russell Owen. The subject was "The Penalty of Old Age in the Ministry." It should be read by everybody.

Dr. J. T. Christian of Little Rock, has been elected a member of the Baptist Historical Society of Great Britain. Good.

Dr. B. D. Gray, Secretary of the Home Mission Board, has been called to the pastorate of the First Church, Athens, Ga. This is an inviting field, but we trust Dr. Gray will remain at his present post of duty, for which he is so admirably fitted.

At the First Church, Fort Smith, Ark., recently eight of the best young men and women offered themselves for the Foreign Mission field. An offering of \$806 for the Foreign Mission work. Three persons professed Christ and were baptized, and four joined by letter. Glorious day.

Dr. A. C. Davidson, Murfreesboro, Tenn., has been called to Winchester, Ky. He has not yet declared his decision. The Tennessee brethren are murmuring at the brethren in other States for placing inducements before their pastors.

Pastor W. L. Head has resigned at Dayton, Tenn., and accepted the call to Victoria, Texas.

Our Missionary to Mexico Rev. R. P. Mahon, is at Humboldt, Tenn. His wife is in bad health. Brother Mahon's salary was paid by the Humboldt church. He is a son-in-law of Dr. George M. Savage of Union University, Jackson, Tenn.

Pastor A. N. Couch, Fordsville, Ky., has resigned to accept the work at Vandalia, Mo.

The church at Florence, S. C., has called Rev. M. C. Walton, Elm City, N. C., and he accepts the work.

The "Among the Brethren" man of the Baptist and Reflector says: "We know that the organized body of baptized believers which Jesus constituted into a church has never played out, nor will it ever." We thought all the Apostles and members of that church had been dead more than 1,800 years. Is it still at Jerusalem?

Rev. L. D. Bass, Cairo, Ill., has been called to the First Church, E. St. Louis. He will probably accept.

The church at Pawhuska, Okla., has recently enjoyed a great revival. 71 additions—50 by baptism. The pastor, W. M. Hoover, was aided by Rev. T. C. Carleton.

The Fayetteville and Concord churches of Missouri, have called Rev. J. F. Savell of Poplar Bluff, and he accepts.

Brother Melvin Smith has recently been set apart to the full work of the ministry by the FaFollette Church, Tennessee.

The church at Pana, Ill., Rev. W. J. Grimm, pastor, has just enjoyed a gracious revival. Evangelist R. S. Kirkland of Fulton, Ky., leading. More than 50 baptized. The Lord is setting His seal on the labors of Brother Kirkland, who came to us from the Hardshells.

Good News for Home Missions.

\$30,000 is the amount that the Home Mission Board asks Mississippi Baptists for this conventional year, which closes with last day of April. And, we are going to get every cent of it—yes, if we keep the present pace until the end. **But we will have to keep the present pace;** for while we are just double what we were this day last year, we are to actually raise twice as much this year as last—a little more than twice as much, for we didn't quite get \$15,000 last year.

Now if the hundreds of churches that did not give anything at all last year, will help this year; and if all those who did their best last year, will come again this year, with a 25 per cent. increase; and, if all those who did not do their best last year, but did do something, will multiply their gifts by two, three, four or more, while the example will be worth at least \$100,000 to the Home Board next year.

The Second Church, Jackson, took their Home Mission collection yesterday; and after the pastor talked for an hour upon "The Winning of the South," the church went on record for a 25 per cent. increase over last year, and we did our very best last year, giving \$200 last and \$250 this year—**did this in the face of the "hardest times" that ever struck our people.** And what we did yesterday can be duplicated by every church in the State that did her best last year, and quadrupled by all those that did not do their best.

Outside of the mill and factory people, there is more money in the pockets of the people of Mississippi this very day than has ever been known before, in all our history. And all that is needed to get \$30,000 of it, for Home Missions, in the next 60 days, is just to call on them, in the name of our Lord and Master, for it, in behalf of a lost world.

Baptist people love God and the truth of His word, as no other people on this earth; and will do what He wants them to do, as they see it and know it. The man in the pulpit is the man to show the people what God's will concerning the lost is. Yes sir, the man in the pulpit. He is the man of the hour! God's eye is on him, as heaven's anointed leader for the hosts militant. Now is the time of all times, for the man in the pulpit, to show what he is made of by calling his people to a final charge, to a glorious victory. For we be well able to give \$30,000 to Home Missions this year. But the time is short, and what is done, must be done quickly—and may the Lord help us to do it well.

W. P. Price,
State Vice-President.

Pastor Everette Rawlings, 18th Street Church, Louisville, Ky., has resigned. It is not stated what his plans are.

A Reminiscence.

There are two places on this earth that are dearer to me than all others. It was my privilege to visit them some weeks ago, and I want to relate some of my experiences connected with them.

One of these places is the old Wall Street Baptist Church at Natchez. About twenty-six years ago, I first looked upon her walls and towers and responded to the peal of her sweet-toned bell as it called young and old to the Sunday School. 'Twas there that I began to learn and sing about Jesus.

Six years later, under the plain preaching of Dr. H. F. Sproles, I gave my heart to Jesus, and the gentle hand of the lamented Dr. Z. T. Leavell buried me with Christ in baptism. A few years later I was led into the boy's prayer meeting, then the young people's meetings, and then to the regular prayer meeting service.

About eleven years ago this church licensed me to preach and four days later I preached my first sermon in her sacred walls.

Two years afterward the same gentle hands that led me into the baptismal waters rested with those of Rev. W. F. Yarbrough, on my head, in my ordination. With all of these experiences and many others I might mention, are you surprised that the place is dear to me?

A revival was in progress there during my recent visit. I rejoiced to hear the gospel story told again within her walls. I rejoiced to note the warmth and zeal of her membership, both new and old. I was strengthened through the faith and love of their devoted pastor. But my heart gladdened most of all because people were accepting and confessing Christ. One night, in a workers' prayer service, I prayed that God would save a boy that night as he had saved me twenty years ago. Imagine the feelings of my heart when, at the close of the sermon, a bright-faced boy, a nephew of Rev. T. T. Martin, gave his heart to Jesus and took his stand with God's people. It was good to be there.

May God richly bless this dear old church and make her coming years her best.

One afternoon during the meeting, I visited that other sacred spot. A visit every man like me needs sometimes to make. I strolled towards the outskirts of my native city, and turning in at a familiar gate I stood under the spreading oaks in the silent City of the Dead. I looked upon the shining marble that marked the resting places of loved ones, and sometimes found the names of former friends. Some mounds told of tender recollections through years of separation; while others told of newborn sorrows and fresh flowing tears. But I did not tarry here. With bowed head and humble heart, wended my way among the narrow beds, until I came to where two had been made into one, and a plain stone stood above to mark the resting place of a faithful father and a mother dear. This, now, is the dearest spot on earth to me; and here I rested, while my soul bathed and calmed itself in tears. Then I opened my Bible and read, "What are these which are arrayed in white robes? and whence came they? And said unto him, Sir, thou knowest." And he said to me, These are they which came out of great tribulation, and have washed their robes and made them white in the Blood of the Lamb." (Rev. 7:13,14). As I read on that happy throng

swept before me, and as they gathered before the Master I saw my mother come. There were no signs of aches and pains, no lines of grief and care; but freed from all these, as her happy custom was, she fell down to worship before her Lord and King. Then came my father and with him I saw a number of the faithful ones who composed the membership of the blessed church mentioned above. I too, in spirit, was permitted to join this redeemed throng to praise our blessed King.

I closed the book, realizing as never before that some day this vision will be a reality.

With bowed head I thanked God for such a mother and such a hope, and reconsecrated my life to His service. Then I arose, and plucking a rose-bud that grew at the foot of the grave, I turned to walk again in the midst of the busy world. Thank God! In it, but not of it.

Reader, if possible, seek an experience similar to that above related. It will do your soul good. If these lines come under the eyes of a godly parent or members of a struggling church, I pray that they may prove a source of comfort and strength amidst life's struggles.

Bryan Simmons.

Gipsy Smith, the Evangelist.

We have heard with great delight Gipsy Smith, the world-wide evangelist. He is a unique character. His lecture "From the Gipsy Tent to the Pulpit," is indeed a story of grace. He is a marvelous demonstration of how God takes the weak things of the earth to confound the mighty. He says, "There are 4 millions Gipsies in the world. Twenty thousand in England. No one knows where Gipsy came from. I am not concerned about where we came from, but where we are going." Speaking of the morals of his race he said, "My people, considering their opportunities are the most moral people on earth. Their chances are very poor. No schools, churches, Bible nor religion." "Yet," he says, "you never heard of a Gipsy murderer, nor divorcee, nor a fallen woman, nor cruelty to children." It is strange how little we know about the roaming race. They have the same dress, language, trade and customs the world over. His father was convicted of sin at his wife's death, and converted some time later. It is thrilling to hear him tell of his father's and his own conversion. That grand old man, General Booth started him to preaching. Oh, the good the old General has done in this world. When Gipsy Smith was converted, he didn't know his letters. He has never been to school. He said, "Let the new Theology folks look at the Gipsy tent and look at this, (meaning himself and great congregation), and explain it. It kills their old theories reshaped and in a pretended new garment." He has preached around the world. He has visited America six times and always gets a large hearing. In England, Scotland, Ireland, South Africa, Australia and New Zealand I am told he is in the greatest demand of any preacher on earth.

He is a very handsome man and has a wonderful personality. His influence over an audience is almost miraculous. His manner and address in the pulpit are slow and deliberate. His preaching is Scriptural and painfully direct and pointed, yet he pleads with a tender earnestness. He

denounces sin and the liquor traffic with a tremendous power. In this he reminds one of Sam Jones. He fearlessly attacks sin in every form, but is absolutely free from all vulgarity.

I am impressed that we preachers do not know how to persuade and plead. That was Spurgeon's great power. The Gipsy goes right after the hearts of his hearers. Oh how my heart did leap and rejoice at hearing the simple gospel told with such tremendous effect. He reminds me of Sam Jones in denouncing sin, of Tom Martin in preaching the gospel, of George C. Cates in pleading for lost souls. However, I do not think he is as great as any of these in these things mentioned.

Tom Martin is the greatest gospel preacher and George C. Cates the greatest soul winner on earth. Thank God for them. Great good is accomplished in his meetings—since 1898 he has been evangelist for the Free Church Council. F. B. Myer is associated with him in the same work. The Free Church Council in a combination of all the dissenting denominations in England. Perhaps you would like some of his striking sayings. Such as, "Jesus never preached a cheap gospel, and the New Testament does not contain one either. We have lowered the standard. We have compromised and none can be saved by a compromise." "There are multitudes of people called backsliders who were never front-sliders. It is one thing to knock at the door; it is another to get through."

"Some say, 'I want more light,' you have got light enough to save London if you would act on it. It is not light that saves. You are dying for want of honesty and willingness to obey the divine call." "If you want to beat the devil, you must fight him with the cradle."

"There is a tremendous difference in thronging Jesus and touching Jesus."

"Wrath is anger with the lid off. Malice is wrath cooled down into hatred—murder."

"Hot saints are sure to make luke-warm folks mad." "It is a good thing to kneel. It is not a weak thing or a mean thing to kneel. It may be childlike, but not childish."

E. D. Solomon.

Stanton, Texas.

Dear Record:

I have for some time remained silent with reference to my work here at Stanton; but for once I break the silence, and give your readers a few items that may be of interest to some.

When I came to Stanton, I found the work in a disorganized state; but with the Lord's help we have made some improvements in our work. We have fairly good congregations on Sundays; our mid-week prayer meetings are well attended and spiritual and helpful; our B. Y. P. U. is very good. When you take into consideration the general indifference of our Western towns, inhabited as they are by people from many different States, representing different modes of thinking; and those, too, who have either come West in search of health, or to get rich; with whom religion is but a side-issue; the work here is encouraging. The prospects are bright "as the promises of God." Yet Texas, and especially West Texas, has not reached the "feather bed stage of development," as Dr. Gambrell puts it; but we regard the

difficulties here as another name for opportunity, and are trying to utilize these opportunities.

We are earnestly praying for a revival. We are praying for one hundred conversions this year. Will not you, Brother Editor, and the Christians who read this, join us in prayer? It makes my heart bleed to see so many unsaved—fathers and mothers—as well as young men and women. We greatly need a revival of religion, a great spiritual awakening in this country.

Another thing we find here: divided families. You will find Methodists, Baptists, Presbyterians and some times Catholics, all in the same families. Then there are three classes of Campbellites—"Firm Foundationists," as they are called here, "Progressives," and "Soul Sleepers." These last believe that the soul sleeps with the body in the grave, and also, they deny that there is a hell. So you see what the truth of Christ is "up against" here. But with the Lord's help, we hope to plant the truth deep in the hearts of the people. We are trying to do a work that will tell in time to come. We are not indifferent toward the present, but we want our work to be lasting. Though busily engaged in the work here, we are none the less interested in the work in our native State. We are still praying for the work in Mississippi, and watch with keen interest the signs of progress, and rejoice with you in every triumph.

Brother Editor, the Record's weekly visits to us is like a letter from home; we read (I mean my "better half" and I), the news items with interest. Also the contributed articles, we enjoy them all. May God help you to make this the greatest year's work in the history of Mississippi Baptists.

Fraternally.

D. W. McLeod.

Stanton, Texas, Feb. 13, 1908.

One Word to the Young Preacher.

Preaching the Word.

Much of the preaching of the present day is sermonizing. The churches call for good sermons to draw and entertain congregations. A pastor is called, not as a shepherd, nor as a leader; but simply to occupy the pulpit, when not on his vacation. Family visitations for instruction and encouragement is being ignored in our larger towns and cities—partly because its purpose is sometimes misrepresented by gossiping conversation. Pious pastors do not so engage for they know their duty.

Preaching is teaching, and is so called in the Great Commission. The New Testament is our sole guide, and its teachings are very plain. Paul tells Timothy to: "Preach the Word," and Timothy was not stationary. John says: "The word became flesh"—Christ. So Christ was to be preached; not science, not rhetoric, not theological fancies. There were no instructions to draw by eloquent declamations, or entertaining display of music or decorations. Indeed, no indications are found sanctioning anything like temples and ceremonial so-called service.

As Baptists, we have already yielded too much to the world; so it is often the case that our churches cannot assert denominational truth. We are, therefore, only slowly gaining ground, and threatened with loss in the cities. One reason for this is

the "big church" idea—a single church in a city, all under one bishop. It does not require much shrewdness to discern the drifting. The membership becomes too large for a pastor; so an assistant is called for. There is no such thing as development—even family prayer is neglected.

Excellent sermons seldom, if ever develop a church, or convert sinners; but preaching the word on the gospel plan does. It must be aggressive; the masses are not won to Christ thoroughly by discourses from the pulpit; personal work is required. This is a commercial age, and it finds success only by going after business, and individualism. It has borrowed the livery of Christianity and the churches appear disposed to let it stay there. Churches are to "do," not "hear only."

There is evidently an awakening in Baptist ranks. Most of it is the result of patient pastoral work, though brought out, perhaps, by evangelism. The professional, self-appointed evangelist does not develop the churches; his success is estimated by numbers showing hands. This is especially true of undenominational evangelists, as a rule. The churches are to blame for derelict pastors; for sermons are the criterion too often; instead of shepherding gifts, and developing qualifications.

Much of the trouble experienced by Baptists is from allowing interpretations of those who follow the Old Testament's teachings, to encroach upon their practice. Among these are the use of terms in a wrong sense, and falling into line of supposed non-essentials. The "one church" idea; the "communion" idea—instead of the Lord's Supper; the "sermon" idea, etc. Two or more small working churches are decidedly better than the one large one undeveloped. Communion is a misapplication, and the sermon technically, is unscriptural. "Think on these things."

L. A. Duncan.

Arkansas Outlook.

By J. B. Searcy.

The new year opens with encouraging prospect in this State. All our forces are getting down to hard work.

Revivals have been and are being held in a number of our churches with glorious results. The First Church, Helena, presided over by that ex-Mississippian, Dr. Burr, has just closed a most glorious revival with about 50 accessions and the church greatly strengthened. The Second Church, Pine Bluff, has had a great down pour of blessing, and 110 added to their number. Brother Rogers, their new pastor, is on the mountain top.

The First Church, Pine Bluff, Brother Rosamond, pastor, is now in a glorious revival.

Educational matters have had the right of way among our people during January, and will continue through this month. Our correlated system of schools embracing Ouchita College, at Arkadelphia, Central Female College, at Conway, and five academies in different parts of the State, with an enrolled student body of about 1,300 boys and girls, are in prosperous condition. But a debt on the entire system of schools, to the amount of \$50,000 is in the way of immediate and permanent progress. The watchword is provide for this debt in these two months. The management is hopeful of success. In fact, we cannot afford to

fail. When the debt is paid, we want to begin an educational campaign in earnest. Our people must catch step with the great army of Baptist progress in other States.

Evangelism is our new word to express everything we do. It includes revivals, education, Home, State and Foreign Missions, the Sunday School and B. Y. P. U. work. Rev. R. G. Bowers, our Mission Secretary, is under all this, and is making it move as never before in our State. This week, in response to his call, there has been a Workers' Conference in session, at the First Baptist Church, this city, with the workers, both preachers and laymen, from all parts of the State. These meetings have been coal mining stations for our fleet.

Dr. J. T. Christian has been our leading expository man, with five lectures on the gospel of John, Dr. Johnson, the new pastor at Texarkana, one very strong address on salvation by grace, Dr. Porter on Foreign Missions, and Dr. Brooks of Baylor University, Texas, one on The Necessity of endowed denominational schools, and the other on Christian Culture, and Dr. Burr on the Stewardship of Wealth. A number of other men and subjects not noted—all good and inspiring. But two others I must specially mention. The one on perennial revival, by Pastor F. F. Gibson, of the First Church, Fort Smith, was the best thing in its line I ever heard. There has rarely been a Sunday in his church in the last three years that has not witnessed conversions and baptisms. We wanted to know how it was. He told us plainly in the light of Scriptures and his experience. If we do not succeed in winning souls it is because we are not willing to pay the price. Two things necessary: A clean church, one that does not wink at evil. And faithful proclamation of the gospel of Jesus Christ.

The other two were by Dr. J. M. Frost on the voice of God in baptism and the sanctity of the Lord's Supper. In the strength of this meat we are to work the balance of the year. Other things later.

Where Guess Work Is Eliminated.

In every community there are wearers of glasses who have been only approximately fitted, whose glasses do not give perfect satisfaction. These people have compound and complicated errors of refraction, and can be perfectly fitted only by a specialist who has a training and knowledge of anatomy, physiology and refraction of the eye. Having taught this science as Professor of Optometry in one of the largest exclusive optical colleges in the world, I have all modern knowledge of this deep and intricate science.

Sight is too priceless a possession to trifle with, and when an eye requires artificial aid, not only the optical correction should be perfectly adapted to its requirements, but the mechanical means of placing this aid before the eye forms no small part of successful Optometry.

The undersigned has for many years devoted himself exclusively to this profession, and if you are needing help in my office, you will find the old-time guess work eliminated and modern optical science practiced by one of the masters.

E. R. v. SEUTTER,
Dr. of Optics. Dr. of Ophthalmology.
Jackson, Miss.
520 E. Capitol St. Up Stairs.

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Important to Our Subscribers.

The recent closing of the Postoffice Department is definite and imperative. It is revolutionary in character and necessitates a re-adjustment of the financial policy of nearly all the religious papers of the land. The practical effect of the ruling upon these papers is that, after April 1st, all subscribers who are more than one year behind on subscriptions shall arrange with the publishers about arrears, or have their names dropped from the mailing list. We are determined to treat our subscribers the best we can, even though we suffer in the operation. We have gone over the situation very carefully, and have decided to submit to our subscribers the following options:

1. To remit us within the next 30 days all you owe us to Jan. 1, 1908; and, if at all convenient, include \$2 for the present year.
2. If the above cannot be done, remit us \$2 for 1908, and send us your note for all you will be due to Jan. 1, 1908, payable Jan. 1, 1908.
3. As we have confidence in the honesty and integrity of our Baptist people, and take it that they would not misstate their financial condition or in any way falsify their word, they may remit us \$2 for 1908, with one-half of what they are due up to Jan. 1, 1908, provided that they will certify that they are not able to pay in full.

Unless some of these things shall be done, there is no alternative for us but to drop the names of all those who have failed to arrange.

THE BAPTIST RECORD.

February 27, 1908.

However you settle the matter, if you wish the paper to be continued to you, and we are sure you do, do not fail to say so, in your communication to us.

We shall regret to lose any of our subscribers, but we have no discretion in the matter. We must obey the postal law, and leave all other matters to take care of themselves.

The Layman's Movement.

This movement, which, in its present form, is a little over one year old, appeals very strongly to the hearts of the laity of the churches. It is so manifestly Scriptural in spirit and principle, and the identical work it proposes to do is so greatly needed, that the regenerate heart and enlightened mind cannot repel it, nor can they remain indifferent to the appeal when presented by consecrated and strong business and professional laymen who are giving their time and money in pushing the movement. Pre-eminent among these noble laymen is S. R. Whitten, the efficient chairman of the committee on the Layman's Movement, appointed by our last Baptist State Convention. But with all his consecration, energy and wisdom he could not have carried this good work to its present development without the strong second which his associates in the work are proving to be. In this issue will be found a strong appeal from Brother Whitten to the pastors. We would urge, if it were necessary, but surely it is not, that every pastor lend his best aid to Brother Whitten and this movement. Help him organize the forces and help him execute his plans. And not least, help him all you can to get all his meetings thoroughly advertised. Especially help him advertise the meetings to be held all over the State on the Fifth Sunday and Saturday before, in March. Also in this issue will be found the program to be used in all these meetings. It is a fine program, and its thorough execution cannot fail to result in much good to the cause.

An Ordination at Vicksburg.

Sunday, Feb. 16, was a good day for the First Church of Vicksburg. According to previous announcement the Church ordained to the diaconate three of her best brethren, viz.: W. A. Claver, T. T. Barber and J. H. Walne. The ordination took place at the 11 o'clock service hour. The Ordination Sermon was preached by Dr. W. T. Lowrey. It was a striking and practical discussion of the three negative and six positive qualifications, mentioned in Scripture that a deacon should possess.

At the evening service Dr. H. F. Sproles, the former pastor, preached. The whole church rejoiced to have Dr. Sproles back. At the evening service two united with the church, one by letter and one by profession of faith. One was baptized. Since the close of the Cates' meeting the First Church has received seventy members.

Some weeks ago Brother A. M. Todd, who has been ordained as deacon at Greenville, but who now resides in Vicksburg, and who is the efficient superintendent of our Sunday School, was elected to serve the church as deacon.

The enactments by the Legislature on prohibition received the Governor's signature on the 20th day of February, 1908. So now the only thing that stands in the way of its operation on a state-wide scale is ten months of time. The death of the present year and of the legal sale of liquor in Mississippi will occur simultaneously—on December the 31st, 1908 at midnight. The State has been a very great sinner in that it has supported and abetted the traffic and drinking of intoxicants ever since it donned Statehood, but those days will end with this memorable year of 1908. Note that there will be no more liquor sold in the State, but the State, as a State, will not be responsible for its sale. Now the citizens of our loved State have a legal chance to show their manhood, morality and loyalty. They can become without legal molestation the protectors of their homes, the guardians of the youth and the coadjutors of law and righteousness. Every one of us should begin with himself, and persistently refuse to touch the liquid fire.

Do Not Wait Too Long.

We have arranged with the publishers for several sets of the complete works of Bulwer Lytton. The set comprises 15 volumes. They are My Novel, Paul Clifford, Rienzi, The Coming Race, Night and Morning Kenelm, Chillingly, Godolphine, Ernest Maltravers, Alice, Last of the Barons, The Caxtons Zieci, What Will He Do With It, Zenoni, Devereux Lucretia, The Parisians and Last Days of Pompeii.

These are beautifully bound in half morocco, gilt edges, super-calendared paper and very large clear print.

We will let these go at \$15 per set, the purchaser paying express or freight, and will promptly fill orders as long as our supply lasts. The set will be quite an addition to any library.

We have from time to time made note of railroad companies and other corporations adopting regulations requiring their employees to abstain from liquor. We now have the pleasure of writing down the old Baltimore and Ohio as having issued orders that no person who has anything to do with directing or running trains shall use liquor whether on or off duty. The business world is rapidly settling down into the conviction that habitual drinking incapacitates one for handling work requiring care and skill. No wonder the prohibition wave continues to swell.

On Feb. 20th, General Stoessel was sentenced to death by a court martial at St. Petersburg. All of our readers will recall him as the Russian commander in the siege of Port Arthur. So efficient was his defense of the post that he was called, "The Hero of Port Arthur." The court has asked of the Czar to commute the sentence. Also there is a strong feeling in Russia, as elsewhere that full pardon should be given. We feel that the old man has been dealt with very harshly and even cruelly.

A HANDSOME PIANO MUST GO!

This \$350.00 Piano was purchased about a year ago and can be bought now for \$225.00. Cause: Broken up housekeeping. Address M., care Baptist Record.

February 27, 1908.

Program for the Fifth Sunday Meeting in March, 1908—The Laymen's Missionary Movement.

1. The Layman's Movement: Its History and purpose.
2. Bible Giving—Who and How?
3. The Bible and Missions.
4. Can We Preach the Gospel to Every Creature in This Generation?
5. Information as a Factor in Missions.
6. Why Call for Such an Increase in Our Mission Gifts?
7. How May the Abounding Resources of the Kingdom Be Developed?
8. The Importance and Responsibility of the Deaconship.
9. The Layman and His Pastor.

S. R. Whitten, Chairman.
 Jackson, Miss.
Calendar of Prayer.
 Everybody should have our Woman's Missionary Union Calendar of Prayer for missions. The Literature Department of the Woman's Missionary Union having had a second edition of 4,000 calendars printed is prepared to fill all orders at once. Communicate with headquarters.
 Price 10 cents.

301 N. Charles St.,
 Baltimore, Md.
 Literature Committee.

WANTED—A middle-aged lady as housekeeper in small family. Light work and pleasant home. Apply with reference to "S. H. H.," Bolton, Miss. tf

An Appreciation.

I believe in the separation of Church and State, and I don't believe in the unwise mixing of politics with religion, but I am sure our State would be better off if a larger number of our people carried their religion with them into politics. I think it not amiss for me to express through the Record my appreciation of the work of two Baptist boys from Tippah county in our State Legislature. Hon. A. C. Anderson, the efficient chairman of the House Committee on Liquor Traffic, has made a fight for prohibition of which his constituency are justly proud. He is a Baptist, a Christian gentleman and a man of both convictions and brains, and some of his friends here hope to see him occupy higher positions in State affairs than that which he now occupies. Understand, please, I am not puffing a candidate. I have never had the remotest intimation that he ever expected to run for an office. I simply mean that he has moral character and ability and that he stands for righteousness and I want to commend him to our people and express my personal appreciation of the stand he takes. And I believe that the people of Mississippi are growing more and more to honor that type of a man in the political arena.

Hon. S. Joe Owen of the Senate, also a Baptist boy, originally from the county of Tippah and from the town of Blue Mountain, has the honor, I believe of being the first to lift his voice in the Senate in favor of moral legislation by offering bills for

THE BAPTIST RECORD.

both State prohibition and the destruction of the infamous bucket shop. Young men like these who take the stand that they take on these moral questions ought to know that the people who stand for righteousness appreciate them. For that reason, I want to express this appreciation of their work.

B. G. Lowrey.

Blue Mountain College,
 Blue Mountain, Miss.

The Baptist Ministers' Conference of Meridian, Feb. 18.

By L. A. Moore.
 South Side—L. A. Moore, pastor. Good Sunday School; Morning subject, "The Seven Sayings of Jesus on the Cross." At night, subject, "The Sin of Ingratitude," Luke 17:17.

Forty-first Avenue—Rev. W. N. Swain, pastor. Good Sunday School; subject Sunday morning, Gal 4:5, "Adoption." Preached in afternoon at Pleasant Hill; subject, "Love to Jesus," Jno. 21:17. Night subject, Luke 16:31, "A Message from the Grave."

Fifteenth Avenue—Rev. I. A. Hailey, pastor. Subject in morning, Col. 1:15-18, "The Pre-eminence of Christ;" a good crowd. Subject at night, "Christ Before Pilate," Jno. 18:29, Matt. 27:22; sermon No. 5 of a series.

First Church—Dr. T. J. Shipman, pastor. Sunday School a little off; good house in morning. Subject, Rev. 2:1-7, "The Letter to the Church at Ephesus," the first of a series. Preached at West End Mission in afternoon, Matt. 27:36, "Lesson from the Crucifixion." At night, subject, "They Suppose, or Supposition vs. Truth," Acts 21:29. One addition by letter.

Enterprise—Dr. J. A. Hackett, pastor. Good Sunday School and congregation Sunday morning. Subject, Rom. 8:14, "The Leadership of the Spirit." At night subject, Jno. 2:10, "The Miracle of Cana of Galilee."

Skepticism a Child of Ignorance.

I do not mean to say that every skeptic has been or is a man of notorious ignorance on all subjects and along all lines of thought. To say that would be saying too much. I speak of skepticism purely from a religious standpoint.

"A skeptic," says Mr. Webster, "is one who doubts the existence and perfections of God, or the truth of revelation; one who disbelieves the divine origin of the Christian religion." This doubting of the truth of revelation and existence of a genuine Christian religion is quite prevalent with some, even of this enlightened age. It is not so prevalent with the unlearned as it is with the so-called "learned men"—men with a one-sided learning.

Large knowledge in one direction often exists with almost dense ignorance upon other subjects and along other lines of thought.

For instance, the doctor and lawyer, men of distinctive learning, perhaps, in their respective professions. Suppose both were called to the bedside of a sick man, the one

to prescribe for his suffering body, of course, the other to draw up his will, and by some mistake, they exchange places, the doctor to draw up the legal paper and the lawyer to write the prescription. Do you not see how utterly hopeless it would be and how absurd it would be for them to proceed to act, no matter how proficient in their respective professions? This is because they are out of their spheres. So the man who stands up before the world and says that there is no God and such thing as the Christian religion and the divine revelation, is a myth, is trying to tell something about which he knows nothing. I believe that we ascribe too much importance to learning and culture, when we grant them any special authority in spiritual things.

Real learning and culture are but the products of the Christian religion. All that does not emanate from this is unreal. It matters little what the scientists and philosophers as such may say about God, the immortality of the soul and sin; to them, they have given no special attention and therefore have no right to speak upon them authoritatively.

About the truthfulness of the Christian religion, I will not go to a man who is blind to the light that shines in the face of Jesus Christ, and who has never talked to God about his own life and salvation. No, I tell you, the truthfulness of Christianity lies outside of the realm of human reasoning. No man has ever discovered the reality of Christianity by his own reasoning. Divine revelation is absolutely necessary, and this comes only through submission to the Holy Spirit of God. Without this the greatest man is left in ignorance and with it, we know easily as much as he.

Oh! If you would know the truth, get close to God.

How to obtain divine truth is told us in His word in such passages as these: "The secret of the Lord is with them that fear Him." "If a man will do His will he shall know the doctrine." "Blessed are the pure in heart for they shall see God." Thus we plainly see how divine truth is obtained. Bring to the study of God's word, a pure heart, an obedient life and an implicit trust in Jesus Christ, and I believe beyond doubt, that success will attend you.

Let the man who professes to be a skeptic, first come into an experimental knowledge of God by grace, through faith in the Lord Jesus Christ as his personal saviour, then give himself to much prayer to God for wisdom and divine direction, and then make an unconditional surrender to Him for service, and we will guarantee him that the devil of skepticism will be somewhere else and be an earnest, worthy advocate of the Christian religion. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him," Jas. 1:5. This is the wisdom needed by the followers of skepticism, the real child of ignorance.

J. B. Quin.

You Look Prematurely Old

Because of those ugly, grizzled, gray hairs. Use "LA CREOLE" HAIR RESTORER. Price, \$1.00, retail.

Will Some Other Way Do?

A. J. Beasley.

There are not a few people who readily admit that the Lord commanded certain things to be done in certain ways, and, yet they say some other way will do. For our part we believe no such thing. A just, perfect and wise God knew what was best for man, and gave his laws accordingly. How can we believe in the omnipotence of God, and, at the same time, believe that we can substitute some invention of man in place of the Lord's commands. Where shall we stop? If we may ignore one command, why not ignore them all? We are not to consult our "notions," "feelings," "tastes" and "conveniences" when it comes to obeying God. The question is, "What has God commanded?" When this is settled, we are not to confer with flesh and blood, as to whether or not we will obey. God commanded a heifer to be used in a certain offering. (See Num. 19:2). There were four things specified about this heifer. 1st. She was to be red. 2nd. She was to be without spot. 3rd. she was to have no blemish. 4th. She was to be one that had never worn yoke. Had any one of these specifications been wanting, God would have rejected that offering. The very first offerings spoken of in the Bible were those of Cain and Abel. Cain's offering was rejected because he did not bring the things God had specified. From that day till this, God has never accepted substitutions made by man, for his plain commands. There is a maxim as old as the Julian Code. That maxim is, "Specificatio, unius, exclusio alterius." Which is, "The specification of one thing is the prohibition of every other thing." It is not necessary for the Lord to expressly prohibit other things, but simply to specify the doing of a certain thing in a certain way, is the prohibition of its being done in any other way. If the Lord commanded people to be baptized, then we cannot obey that command by being sprinkled or poured upon. The word baptizo no more means to sprinkle or to pour than does the word, politics. If the Lord has commanded believers only to be baptized, then no unbeliever should be baptized. We might say further, if believers only are to be baptized, then no unbeliever can be scripturally baptized. If the Lord said that in taking the Lord's Supper we are to do it in remembrance of him, then we cannot scripturally observe the supper when we make it a means of showing our love for one another. It will not do to say a thing will be right and acceptable to God, because a person is conscientious in what he does. Paul was a most violent persecutor of the early churches of Christ, and yet he was a very religious man in his way. See Acts 23:9-11 and Phil. 3:4-6. He says in Acts 26:9, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth." Who will say that Paul was not conscientious in what he did, and yet, who will dare say he did that which God accepted in persecuting the church? We doubt very much whether conscience is a separate sense, or whether it is the independent verdict of human reason. It seems to us to be the result of several faculties operating together. A man, according to what is said of Paul, has not the natural and inalienable right to worship God, according to his own conscience. We know this is embodied in our constitu-

tion, and we have been taught it all our lives, but this does not make it true. We do not mean to say we would at all, in any way, interfere with the religious liberty of anyone; far from it. But, a man's conscience may, and often does, dictate to him to worship God through idols. Does this make idol worship right? A Jew's conscience dictates to him to leave out Christ altogether from his worship. Does this make the Jew right in his worship? No. Conscience is not an infallible guide. There is an individual, personal responsibility to God and no man can throw it off. In the last day men will not be judged by what conscience dictates, but by Christ's words. Hence we fall back on our proposition that nothing can be substituted for the plain commands of God, and be acceptable to him. "To the law and to the testimony," should be the Christian's motto. When the conscience has been made "void of offense" by the grace of God, then, like Paul, nothing will satisfy us, and bring to us sweet peace and fullness of joy, save strict obedience to him, whose we are, and whom we serve.

Eero, Miss.

Statutory Prohibition.

Since the State wide prohibition has unanimously passed the House and with only four men in the Senate that had the nerve to go down in history as casting their votes to perpetuate a traffic that has for its mission the wrecking of human bodies and damning of human souls to an eternal hell.

There are two classes unfriendly to prohibition and are described as the "Aleccholics" and the "Academics." The former are those who are partisans of the liquor business for selfish reasons, either desiring to sell liquor, to rent their property for its sale, because they have formed the habit of drink or have made pledges to their constituents to secure their election to office. I heard a minister of the Christian or Campbellite denomination illustrate it in this way: "There was a young couple on the floor, a minister in front of them with license in hand announced that if anyone present had any lawful objections why this man and this woman should not be joined together in holy wedlock, should now object or forever hold their peace. A young man back by a post said 'I object, because I want her myself.'" I was in a newspaper controversy with a Jewish Rabbi and he had a son-in-law that had a saloon.

The "Academics" are those "who have fallen in love with syllogisms and have some sort of record in the disputations past." That State prohibition has not been a perfect success in Maine and Kansas; that every revolution must have its revulsion and that public sentiment must react. Prohibition in Mississippi is no spasmodic outburst and this will stand until the Constitutional amendment is submitted to the people to bury it by the blot and give a final farewell to the manufacture and sale of all alcoholic drinks in Mississippi. This is no spasm, no sudden revolt against the legalized liquor traffic. Inch by inch the foundations of state prohibition have been slowly and surely laid. The Baptist State Convention of 1848 went on record as follows:

"Resolved, That we raise our uncompromising protest against the use, manufacture or sale of intoxicating liquor as a beverage,

against the renting of property for the manufacture or sale of intoxicating liquors, the selling of the fruits and cereals to be manufactured into this beverage, the signing of whisky petitions, or going on the bonds of liquor sellers and against giving countenance in any way to the iniquitous traffic or use.

Resolved, That we will use our influence to secure an enforcement of the existing statutes in regard to the traffic in intoxicating beverages and that we will endeavor to bring about prohibition as soon as practicable.

That we believe, First, that the most effectual remedy for the manifold evils of intemperance is constitutional prohibition.

Second. The licensed liquor traffic to be to the enemy of the church, a disgrace to civilization and humanity." etc.

In 1886.

"We declare that the whole liquor system is wrong in principle and most pernicious in results, making the nation a partner in the guilt and shame of the liquor business, and a violation of the high trust God has committed to civil government; that it is a sin against God and humanity; that evil cannot be regulated, it can only be prohibited; that absolute, unconditional prohibition by constitutional amendment is the end at which we should aim—the ultimatum which alone we are willing to accept.

"We endorse, commend and say, God bless the efforts of the Woman's Christian Temperance Union for the suppression of the liquor traffic."

From the report of 1890.

"We bid our mothers, sisters, wives and daughters hearty God speed in their Christly work. We believe under God they are a mighty factor in the redemption of humanity from the drink curse.

We pledge our influence and persistent efforts to the accomplishment of the following:

1st. The protection by legal enactment of all schools from the presence and influence of the liquor traffic. We heartily participate in the wide spread regret that the only woman's school under the patronage of the State has been denied immunity from the open saloon. Our girls in our peerless girl's school must have the protection accorded our boys.

2nd. Scientific temperance, instruction in all our schools, state and private.

3rd. Bible temperance, instructions among the negroes, especially the young of that dependent race.

4th. The complete abrogation of the iniquitous license system, high or low, the partnership between the saloon and State.

5th. The suppression by all honorable methods of the soul-and-body-destroying drink habit.

6th. The constitutional prohibition of the drink traffic, etc."

As a member of these conventions I have tried as best I could to carry them out and since we have now all we wanted except constitutional prohibition, urge your representative and Senator to submit that to be voted upon at some time during the summer of 1909.

W. H. Patton.

Shubuta, Miss., Feb. 19, 1908.

One Word to the Young Preacher.

Paul gave Timothy this advice: "Take heed to thyself." First, to your character, not reputation, that will take care of itself. Second, take care of your finance. Never

February 27, 1908.

let your church fall below its promise. It will hurt both you and the church. Third, take heed to your education. Don't make the mistake and think that because a few men have succeeded with a limited education that you can. Don't try to be a society man. God did not call you to be a ladies' man. He has plenty of men to fill that place, that are not fit for anything else.

Make up your mind to be a student as long as you live. Go to the Seminary, if only one month at a time.

My advice to all ministers is to get a copy of Dr. Gambrell's article, Text: "Whom Does the Wool Belong to?" Read it once a week as long as you live. Don't fail to read and help circulate the Baptist Record.

May the Lord bless us all, is the prayer of an old one-horse preacher.

Fraternally,

J. J. Shanks.

To the Pastors of Mississippi.

Our Committee on the Layman's Missionary Movement has planned to have as many meetings as possible on the fifth Sunday in March in the interest of our movement.

We are hoping that these meetings may count for much in stimulating our churches to do their best in meeting their obligations for the present Convention year, but we fully realize that their chief value is educational. As our efforts must result in failure without the co-operation of the pastors, we earnestly urge you to work up this matter in your association. Confer with your executive committee and the chairman of the Layman's Missionary Movement of your association, and arrange the place of meeting, enlisting as many of the laymen of your association as possible on the subjects, which are appearing in this issue of the paper. These subjects cover, in a comprehensive way, the general scope of the Layman's Missionary Movement, and if discussed simultaneously in your various associations, will generate much interest and inspiration.

We hope that these meetings may serve to prepare our people for the April Campaign, which we are planning. Nothing can be done without co-operation. Do your best to make your meeting count as a factor in this work, and you will be making a contribution to one of the mightiest movements of modern times.

Yours for the world's evangelization,

S. R. Whitten,
Chairman.

"Faith and Assurance."

Sometime since I wrote a piece on "Faith and Assurance" and Brother J. W. Lee took issue with me. Now I do not care to discuss the subject with him and for two reasons: First, I do not believe it best to discuss such questions in our State paper; and, second, I know we would be just as far apart at the close as we are at the beginning.

However, as he makes assurance a requisite to salvation, and also to Baptist church membership, I will just make a test of his views from a Bible standpoint. The following passages state that faith in Christ gives spiritual life and not faith plus assurance as Brother Lee would have us believe.

I will quote the passages as they are in the Bible, then as Brother Lee would have them. The words in parenthesis in the

following would represent what Brother Lee would say:

"But as many as received him, to them gave he power to become the sons of God, even to them that believed on his name." Jno. 1:12. Now I will quote it as Brother Lee would have it by putting the word Assurance in. "But as many as received him and had (assurance), to them gave he the power to become the sons of God, even to them that believed, and had (assurance,) on his name." Jno. 6:40. And this is the will of him that sent me, that everyone which seeth the Son and believeth on him and has (assurance), may have everlasting life, and I will raise him up at the last day." Now the 47th verse: "Verily, verily, I say unto you, he that believeth on me hath everlasting life." Now as Brother J. W. would quote it: "Verily, verily, I say unto you, He that believeth on me, and has (assurance), hath everlasting life."

Now John 3:16 and 36: "For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life."

But Brother Lee would say: that, "Whosoever believeth, and has (assurance), shall have everlasting life."

Now in John 3:36, "He that believeth on the Son hath everlasting life; and he that believeth not on the Son shall not see life; but the wrath of God abideth on him." Now as Brother Lee would read, "He that believeth on the Son; and has (assurance), hath everlasting life, and he that believeth not the Son and hath not (assurance), shall not see life; but the wrath of God abideth on him."

Now turn to 1 John 5:1, and read, "Whosoever believeth that Jesus is the Christ, is born of God." Now read with Brother J. W. "Whosoever believeth that Jesus is the Christ, and has (assurance), is born of God." Now just one more and I am done: Gal. 3:26. "For ye are all the children of God by faith in Christ Jesus." But Brother J. W., would read: "For ye are all the children of God by faith (and assurance) in Christ Jesus."

Now this, I judge, is sufficient to the point, so will leave it.

Brother Lee not only believes assurance is requisite to salvation, but believes it requisite to church membership also. Now I have served many churches and helped in many meetings and had many good brethren with me in meetings, and I have never yet required, nor have ever known any other preacher or church to require absolute assurance of any one as a requisite to membership, and if Brother Lee and his churches require assurance as a requisite for membership then he and his churches are out of harmony with the other churches and pastors of the State.

J. A. Lee.

"Miserable Comforters."

There is danger in committing the same kind of error now, as the friends of the Patriarch Job did in his day when they thought and said that his losses and afflictions were the infliction of the penalty due for some sin or wrong doing of which Job had been guilty. They added to his sufferings thereby, and became "miserable comforters" to him.

Hence learn that it is wrong and betrays an evil spirit in us to think or say that a great loss or affliction or calamity which has come to a person or family, or a number of people is a judgment of God sent upon them

for some sin or wrong doing they may have committed. What "miserable comforters" we thus become to our poor suffering fellow-mortals, for likely enough we may be as greatly mistaken in our judgments as were Job's "miserable comforters." A great trial or affliction may or it may not be a judgment from God. The divine motive and purpose which actuates it is not ours to know. Many times these things come to God's own children from His loving hand in order to the "trials of their faith which being more precious than gold that perisheth might be found unto praise and honor and glory at the appearing of our Lord Jesus Christ."

Many strange providential events occur which should have the effect to correct the evil spirit in us of unrighteous judgment. A theatre filled with people on the Lord's day, and in the midst of their enjoyment, and an alarm of fire is sounded—a panic ensues which results in the death of men, women and children. A judgment from God, do you say? A Sunday School picnic excursion, designed for a pleasant outing for the precious little children and conducted by Christian teachers is on its way to the picnic grounds, when the steamer is found on fire. The flames spread rapidly, and no landing could be effected, and the result was that more than eight hundred souls passed into eternity. A Sunday excursion train loaded with pleasure-seekers, acting in violation of the holy Sabbath, jumps the track and a wreck results in the death of some and the wounding of others. A judgment for God, do you say? A Baptist meeting closed with the baptism of a number of converts. A bridge over the stream was filled with people who were witnessing the burial in baptism of those happy converts. The bridge gave way precipitating the people in water, resulting in the death by drowning of a number, while others were saved with difficulty.

My beloved, let us leave the matter of judgment of such providential things to our righteous Father who in mercy "causeth his sun to rise upon the evil and the good, and sendeth his rain upon the just and the unjust." And let our Saviour correct our mistaken judgment by referring to what he said concerning those "Eighteen upon whom the tower of Siloam fell and slew them." Might he not correct the judgment of many in our own country by saying "Suppose ye that the inhabitants of San Francisco were greater sinners than all others in America because upon them came the shocking earthquake and slew many, etc. I tell you 'nay.'" Also let our Lord's statement concerning the man who was born blind, which corrected the erroneous idea of his apostles, teach us to be careful as to how we judge of peculiar afflictions as the immediate result of sin and wrong doing in others. Let us refer all such matters to Him who "judgeth righteously."

We have only to think of our own poor unworthy selves and how undeserving we are of God's beautiful goodness to us, and how "in the midst of deserved wrath he hath remembered us in mercy" to feel truly humble and compassionate towards our fellow-mortals who suffer and sorrow and weep.

O, my soul, let the love of the compassionate Jesus fill thy heart and dominate thy life, so shalt thou be a comforter of many on thy way to the grave and to the unseen world of spirits.

O. D. Bowen.

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Born of the Water and of the Spirit.

In our Sunday School quarterly you will notice that the editor is not quite certain in his interpretation of this passage, but rather holds out the idea that born of water had reference to John's baptism, which the Jewish Pharisees would not submit to. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Matt. 3:7. I do not believe that the passage has any reference to baptism whatever. It is the new birth that Jesus is disclosing and not one thing is said about baptism. Besides nowhere in the New Testament is baptism associated with a birth, but rather with a burial and resurrection. I believe that born of water and of the spirit means just what born again means. To make my position clear, in the new birth there is two distinct ideas: first, cleansing; second, renewing; if we had the cleansing without a renewing, we would be like the sow that was washed, which returned to her wallowing in the mire, because her nature was unchanged. Neither would our renewing without the cleansing be sufficient, for it would leave within the foulness and filth of sin, and this cleansing comes not by baptism, but by the spirit's application of the blood of Christ, which it most assuredly does, for if . . . the ashes of an heifer sprinkling the

unclean sanctifieth to the purifying of the flesh, how much more shall the blood of Christ who, through the eternal spirit offered himself without spot to God, purge your consciences from dead works to serve the living God? Why not the born of water refer to the same thing? If this interpretation is not correct what is the meaning of the Scripture? For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another. But after the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour.—Titus 3:36.

J. L. Phelps.
Eupora, Miss.

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A Simple, Safe, Reliable Way, and it Costs Nothing to Try. Send for it and See.

Those who suffer from it well know the miseries of catarrh. There is no need of it. Why not get it cured? It can be done. The remedy that does this is the invention of Dr. J. W. Blosser, an eminent Southern doctor and minister, who has for over thirty-two years been identified with the cure of catarrh in all its worst forms.

He will send you, entirely free, enough to satisfy you that it is a real, genuine, "home cure" for catarrh, scratchy throat, stopped up feeling in the nose and throat, catarrhal headaches, constant spitting, catarrhal deafness, asthma, etc.

His discovery is unlike any thing you ever had before. It is not a spray, douche, atomizer, salve, cream or any such thing, but a genuine, tried-and-true cure, that clears out the head, nose, throat and lungs, so that you can again breathe the free air and sleep without that choking, spitting feeling that all catarrh sufferers have. It saves the wear-and-tear of internal medicines which ruin the stomach. It will heal up the diseased membranes and thus prevent colds, so that you will not be constantly blowing your nose and spitting.

If you have never tried Dr. Blosser's discovery, and want to make a trial of it without cost, send your address to Dr. J. W. Blosser, 204 Walton St., Atlanta, Ga., and a good, free trial treatment and also a beautiful illustrated booklet, "How I Cure Catarrh", will be sent you at once, free, showing you how you can cure yourself privately at home.

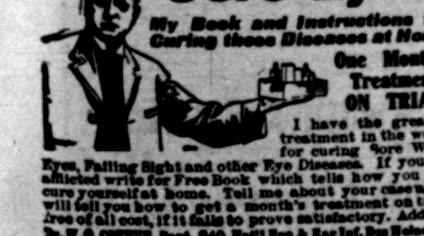
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One Month's Treatment ON TRIAL
I have the greatest treatment in the world for curing Weak Eyes, Pitting Sight and other Eye Diseases. If you are afflicted write for Free Book which tells how you can cure yourself at home. Tell me about your case and I will tell you how to get a month's treatment on trial free of all cost, if it fails to prove satisfactory. Address Dr. W. G. COOPER, Dept. 545, Dept. Eye & Ear Inf., Des Moines, Ia.



Biding the Right Time.

By Cora S. Day.

Down in the sunny, sheltered corner of the flower garden the flower lover had some treasures to show to her friend. A row of inverted, stunken glass jars showed underneath them an abundance of tender green rose leaves, although it was still far too early for the rest of the garden to be opening its leaf-buds.

"Oh, how lovely! But why do you not take the glass off or raise it a little? See how they are crowding against the glass, as if they wanted to get out!" exclaimed the visitor. The flowers lover smiled serenely, but shook her head.

If I should uncover them before danger of frost is over I would waste all of my labor of last fall, and lose my rose-slips, too. Yes, I suppose they do want to get out. Under the jar, the sun is warm, and the cold winds cannot get to them.

But I know best, and make them bide the right time, even if they do crowd against the glass and beg to come out. They furnish the text of a little talk I gave my girl—Rose—one day. Certainly older folks have taken a great notion to my little daughter, and want her to share in some of their more grown-up pleasures. They are perfectly right and proper pleasures for them, but Rose is too young; I do not want my little girl to make the mistake that some do, and forego the fun of girlhood to rush into the pleasures of young ladyhood.

So we talked it over, and in a little while she agreed that it was best to go on playing a bit yet and bide the right time, when she is older, to emerge into the social circle. She will outgrow the girlish world of home and school soon enough; some day she will thank me even more than she could now for asking her to be patient and wait a while. And the flower lover, who was the wise mother of a sensible little daughter, patted the earth about the jar with a loving touch.

Mr. Editor: Please say to your readers that we have hundreds of testimonials from most successful farmers, showing that the best yields are always obtained by the use of our fertilizers. Yours truly,

Tennessee Valley Fertilizer Co.,
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The Family Physician

The best medicines in the world cannot take the place of the family physician. Consult him early when taken ill. If the trouble is with your throat, bronchial tubes, or lungs, ask him about taking Ayer's Cherry Pectoral. Do as he says. We have no secrets! We publish J. C. Ayer Co., the formulas of all our preparations. Lowell, Mass.



CABBAGE Plants. **CELERY Plants.**
and all kinds of garden plants. Can now furnish all kinds of cabbage plants, grown in the open air and will stand great cold. Grown from seeds of the most reliable seedmen. We use same plants on our thousand acre truck farm. Plants carefully counted and properly packed. Celery, Lettuce, Onion and Beet plants. Reduced express rates give us 60 per cent less than merchandise rates. Prices: \$1.50 per thousand up to \$5.00; \$5.00 to \$10.00 at \$1.25 per thousand; 10,000 and upwards at \$1.00 per thousand. F. O. B. Megetts, S. C. The United States Agricultural Department has established an experimental station on our farm, to test all kinds of vegetables, especially Cabbages. The results of these experiments we will be pleased to give you at any time.
Yours respectfully **H. H. BLITCH COMPANY, MEGETTS, S. C.**

IF YOU SUFFER From Rheumatism, Kidney, Liver, Stomach or Bladder Troubles, Neuralgia, Catarrh, Chronic Colds, Female Trouble, or any other ills, write to me, (enclosing stamp for reply) describe your trouble, and I will write you a special prescription for just the right medicine you need, as shown by your condition; explain the natural and reasonable rules of diet and health for you to follow, and I will tell you just what to do to get well. After I have shown you how hundreds of others have been cured you can decide for yourself whether you wish to follow my suggestions. It will cost you nothing to write today and find out all about the method of treatment that will CURE YOU. Address, **DR. FRED. A. BARRET, 1271 South 7th St., St. Louis, Mo.**

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Address, E. C. ROBERTSON, 314-K Elm Bldg., HOUSTON, TEXAS.

Woman's Work.

Mrs. Julia T. Johnson, Editor.
P. O. Clinton, Miss.

(Direct all communications for this department to Clinton, Miss.)
WOMAN'S CENTRAL COMMITTEE.

Mrs. J. A. Hackett, Meridian, President of Central Committee.
Mrs. W. R. Woods, of Meridian, Miss., Secretary of Central Committee.

Mrs. W. S. Smith, Meridian, Miss., President of Sunbeam Work.

Mrs. Martin Ball, Winona, President of Young Woman's Auxiliary.

Officers of Annual Meeting.
President, Mrs. W. A. McComb, Meridian.
Vice-President, Mrs. J. Granberry, Halehurst.
Recording Secretary, Mrs. W. F. Yarborough, Jackson.

The Great Unknown.

I thank thee, Lord, that Thou dost lay
These new horizons on my way,
If I could all my journey see
There were no charm of mystery,
No veiled grief, no changes sweet,
No restful sense of tasks complete.
I thank Thee for the hills, the night,
For every barrier to my sight;
For every turn that blinds my eyes
To coming pain or glad surprise;
For every bound Thou settest high,
To make me look more near, more high;
For mysteries too great to know;
For everything Thou doest not show.
Upon Thy limits rests my heart;
Its safe horizon, Lord Thou art.
—Helen Hunt.

A Correction.

I wish to state that in reporting the box of the Mississippi Association the St. Zion contribution of \$35 was unintentionally omitted, for which I am very sorry, and instead of the value of the box being \$31.25, it was \$316.25.
Mrs. H. H. Ratcliff.

Dear Mrs. Johnson:

I send a few lines to show my appreciation of "Woman's Page."

A few years ago when the W. M. C. A. was first organized, there were some among the sisters and many among the brethren who doubted the wisdom of it. They were afraid they would usurp too much authority and aspire to too many privileges. But the plan was Heaven inspired and has proven to be a great blessing. Under the leadership of our deceased sister, Mrs. L. M. Whitaker, we organized a so-

ciety at Antioch. About the first work we did was to raise funds for Mrs. Sanford, now Mrs. Graves. Then we took up the Cuban work and came in personal touch with Diaz and his co-laborers. Our President believed that by individual and concentrated effort more good could be accomplished than otherwise, because each member would then know that she was giving to a definite object and the return letter would awaken a deep interest in every heart. Now it is a joy to contribute through "the Boards" and is a pride to be assisting in the great work of evangelizing the world May I tell you of one of our members who has been an inspiration to us all for so many years. She is always present at our meetings if it is possible for her to be there, and if not, her contribution comes any way. She trained her children when little tots to deposit a tenth of all they made in the "Lord's Bank." She gives a fifth herself. When her second son was born, she dedicated him to God and prayed that he might become a foreign missionary. He is now preaching, and at Mississippi College preparing for his great life work. Doubtless his mother's prayers will be answered in the near future.

Antioch has been greatly honored by being in touch with so many missionaries. Mrs. Shuck, wife of the 1st Apostle to China, was a member of our church. Mr. Moffatt, who preached to the Indians, was our pastor, John Eager was reared almost in the shadow of her way, and J. G. Chastain of Mexico, served here his first pastorate, and performed his first baptism.

When I think how little we are doing and the great possibilities that lie before us, an intense yearning thrills my soul to urge every sister to go down on her knees and say, "Lord, what must I do."

Mrs. E. C. Bolls.

To the Young Women of Mississippi.

We, the Mississippi girls who are now in the W. M. U. Training School, wish to tell you something about our school and work here. We believe that this Training School is the greatest institution in the world, for the equipment of young women for the Master's service. We hope that soon many from our dear home state will come here and receive the training which is so essential to all who hope to be missionaries. Whether on the home of foreign field.

We have a beautiful three-story building, a gift from the Sunday School Board. It is large and commodious, has thirty bed rooms, five bath rooms, steam heat, gas and electric lights, and

will accommodate fifty or more students.

In the Training School we are taught sight singing, piano music, personal work, medical lectures, applied methods in mission work and domestic science. In the domestic science we are taught the industrial course of sewing, that we may be able to instruct children and ignorant mothers in sewing, and we are just now also learning to cook and serve the proper diet for the sick. These things are invaluable to the missionary, being keys by which she may enter the home otherwise locked to her.

Beside our studies in the Training School we have access to the classes in the Southern Baptist Theological Seminary. We deem this a great privilege, for here we get the fundamentals upon which all mission work can be built. Here we come in contact with our great teachers—Doctors Mullins, Dement, Robertson, Eager, Sampey, McGlothlin and Gardner. These are all men of broad intellect and profound spirituality. Men who inspire their students to higher aims, nobler ideals and more perfect living.

Now we must give you a glimpse into the lives of the inmates of our Training School. We think no greater honor could have been conferred on us than that which has been by giving to us Mrs. Maude R. McLure as principal of our W. M. U. Training School. She is intellectual, consecrated, sympathetic, lovable, indeed she is an ideal principal, an ideal mother to us all in the absence of our own dear mothers.

There are twenty-six girls representing thirteen different States. All of these lives are fully surrendered to the Master to go anywhere and work for Him. Eighteen of these are volunteers, some going to Brazil, some to Japan, some to Mexico and some to China. It's a glorious privilege to be associated with so many noble characters. We appeal to you, young women of Mississippi, of the Southland to come and join our band. Will you not answer this plea?

Misses Fannie Cain and Miriam Lott.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM. Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effective form. For grown people and children. 50c.

WEAK MAN RECEIPT FREE

Any man who suffers with nervous debility, loss of natural power, weak back, failing memory or deficient manhood, brought on by excesses, dissipation, unnatural drains or the follies of youth, may cure himself at home with a simple prescription that I will gladly send free, in a plain sealed envelope, to any man who will write for it. A. E. Robinson, 4071 Loak Building, Detroit, Michigan.

Kokomo Woman Gives Fortune

To Help Women Who Suffer.

In the past few years Mrs. Cora B. Miller has spent \$125,000.00 in giving medical treatment to afflicted women.

Sometime ago we announced in the columns of this paper that she would send free treatment to every woman who suffered from female diseases or piles.

More than a million women have accepted this generous offer, and as Mrs. Miller is still receiving requests from thousands of women from all parts of the world, who have not yet used the remedy, she has decided to continue the offer for awhile longer, at least.

This is the simple mild and harmless preparation that has cured so many women in the privacy of their own homes after doctors and other remedies failed.

It is especially prepared for the speedy and permanent cure of leucorrhoea or whitish discharges, ulceration, displacements or falling of the womb, profuse, scanty or painful periods, uterine or ovarian tumors or growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness and piles from any cause, or no matter of how long standing.

Every woman sufferer, unable to find relief, who will write Mrs. Miller now, without delay, will receive by mail free of charge, a 50 cent box of this simple home remedy, also a book with explanatory illustrations showing why women suffer and how they can easily cure themselves at home without the aid of a physician.

Don't suffer another day, but write at once to Mrs. Cora B. Miller, Box 178, Kokomo, Indiana.

Between the NORTH AND THE SOUTH. SLEEPING CARS. EXCELLENT DAY COACHES. JOHN M. BEALL, General Passenger Agent, St. Louis, Mo.

60 YEARS' EXPERIENCE. PATENTS. TRADE MARKS DESIGNS COPYRIGHTS &c. Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Send free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the Scientific American.

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Spanking does not cure children of bad wetting. If it did there would be very few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 232, South Bend Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

FREE DEAFNESS CURE.

A remarkable offer made by one of the leading ear specialists in this country. Dr. Brannaman offers to all applying at once two full month's medicine free to prove his ability to cure permanently Deafness, Head Noises and Catarrh in every stage. Address Dr. G. M. Brannaman, 1333 Walnut St., Kansas City, Mo.

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For further information apply to S. D. BOYLSTON, GENERAL PASSENGER AGENT, Gulfport, Miss.

Effective January 16, 1908.

The Wave and the Tide.

"Poor, foolish waves," murmured one of the group on the sands. "They start so splendidly, away out there beyond the breaker-line, and come dashing inshore at a great rate. To see them one would think they were going to do great things when they reached the shore. And then they curl and break, and come sneaking in over the sands meekly and harmlessly, and back again in a trickle of roiled water."

Another took up the whimsical thought and carried it on. "The tide manages things better," he said. "It does not make so much foam and dash and fluster about it, but creeps up, inch by inch, foot by foot, slowly, steadily, resistlessly, pushing further and further up the sands. In an hour from now this spot will be covered with water. See, it is coming nearer our feet with every incoming wave. It sets out to rise to a certain height—and does it."

There was a silent moment, then the thoughtful one spoke aloud the application that was more or less vaguely defined in the minds of all. "It is like two kinds of people. Some make more show than impression—do more blustering than actual result-getting, and after using up a great lot of energy without accomplishing any very great ends, fall back far more meekly than they advanced. Others are like the rising tide; slower, perhaps quieter, calmer in their effort, yet they do the larger task—they reach the high-water mark. Perhaps they even succeed in pushing some of the blustering little waves along with them," she added with a laugh, as they all rose and retreated from the incoming tide that had just sent a wave curling about their feet.—Ex.

Traveling in Cuba.

One does not necessarily have to claim Celtic blood to state of thing of interest about them is that there aren't any. There are, however, first and third-class cars, and Miss Barnes' experiences may perhaps strike kindred chords in many bosoms.

BLOOD POISONING POSITIVELY CURED—

Hereditary, primary, secondary and tertiary. Scrofula, Eczema, Blood and Skin Disease. If you have exhausted all methods, and want to get well, write me in fullest confidence for proof of cures. Take my treatment and get well. A. A. BROWNE, M. D., San Antonio, Texas.

EVERYONE THAT HAS USED

Vacher-Balm for Catarrh, Colds, or Croup, think it the best thing they ever used. I pay you to give samples of it to your friends, so you can use your spare time to do good, and make money. Write for particulars, to E. W. VACHER, NEW ORLEANS, LA.

Florence, Alabama, Feb. 1st, 1908.

Mr. Robert M. Rawls, Editor,

Alabama Courier, Athens, Ala.

Dear Sir:—

As you will recall, last spring we offered a Florence 2 1/2 wagon to the farmer who by the exclusive use of our fertilizer should raise the largest number of pounds of seed cotton on one measured acre, proper witnesses and information to be furnished.

Please announce to the farmers of your county that the contest was allotted as follows:

FIRST—R. P. Dupree 1800lbs.

SEC'ND—J. W. Jarrett 1660lbs.

THIRD—F. L. Holland 1510lbs.

Thanking you for the interest you have taken in this enterprise, beg to remain,

Yours truly,

Tennessee Valley Fertilizer Co.

State of Alabama, Limestone County.

I, R. P. Ennis, a Justice of the Peace in and for the State and County aforesaid, do hereby certify that R. P. Dupree appeared before me on this date and under oath says that he planted one acre of ground in the spring of 1907 in cotton and that he used under this cotton only fertilizers made by Tennessee Valley Fertilizer Co., Florence, Alabama, that on said one acre of ground he stated under oath that he picked 1800 pounds of SEED cotton therefrom, in witness whereof he does this day make oath and sign his name hereto.

Given under my hand this 23 day of January, 1908.

R. P. ENNIS, Justice Peace.
R. P. Dupree, Contestant.
Witness: B. M. Peete.

Mississippi College.

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A New Way of Treating Cancer at Home

DARLEIGH, GA.—Mr. T. B. Blount, a prominent citizen of this place, reports that he has fully recovered from a severe cancer of the lip. In speaking of his case, Mr. Blount says:

"The most wonderful part of my cure is the fact that I never even saw Dr. L. T. Leach, who treated me. After getting his book I merely sent a full description of my case to his office at Indianapolis, Indiana. He sent me his medicine with instructions how to apply it myself without assistance from anybody."

"I tell you it is wonderful how easily and quickly he cured me and I advise everyone afflicted as I was to write to Dr. Leach for his 100-page book on cancer, which he sends free."

Great Money Plan for Church Workers!

Send to-day for my free plan of raising money for your church. I supply everything necessary. You do not risk a penny. Men, women, boys and girls, all can raise money on this plan. This plan is the surest, easiest, quickest and best money raiser ever devised. Send for it today. Address H. B. BLOSS COMPANY, 428 Fourth Street, Milwaukee, Wis.

35c Do you want your name engraved on 50 Beautiful Cards? If so, send 35c and you will receive postpaid 50 beautifully engraved cards with any name you wish on it, and you will receive FR. 75 two beautiful post cards. For a short time only. Write at once to E. O. ORMAN, 307 S. State Street, Jackson, Mississippi.

Do you want your name engraved on 50 Beautiful Cards? If so, send 35c and you will receive postpaid 50 beautifully engraved cards with any name you wish on it, and you will receive FR. 75 two beautiful post cards. For a short time only. Write at once to E. O. ORMAN, 307 S. State Street, Jackson, Mississippi.

GRIP-IT QUICK!

GRIP-IT cures ordinary colds in hours; the worst colds in from 10 to 15 hours. GRIP-IT grips the gripper. Contains neither opiates nor narcotics. It simply cures. Sold on guarantee. Try it. Don't let the Grip Devil grasp you, with GRIP-IT at only 25 cts. a box, in each box enough to cure three colds. If, however, you have neglected your colds until catarrh has attacked you, you have a malady worse than a cold; and you need PORTER'S CA-TARRH-O.

The sufferer, in the first stages of catarrh, can secure a half-slate of cleanliness by a frequent use of his handkerchief, but that dreadful "dropping down" into the throat finally sets in, and the victim is absolutely helpless; for he is often forced to swallow the same material as that which is discharged from the nose. These offensive mucus discharges are quickly relieved by PORTER'S CA-TARRH-O.

A single box will cure all discharges, either outward through the nose or inward into the throat. Promptly relieves all sneezing, Hay Fever, and colds in the head. Contains no opiates or narcotics; it is simply antiseptic and curative. Price 50 cts.; sent by mail if not kept by your dealer. PORTER MEDICINE CO., Paris, Tenn.

HIS CHANCE IS GONE YOUR CHANCE IS HERE

The question is, are you qualified to hold a responsible position? Have you had a thorough commercial training? Are you competent? Now is Your Chance. Two roads are open to young people. One requires no training and leads to failure. The other requires training and leads to success. We prepare young men and women and start them on the road to success by securing them high-salaried positions. Fine climate, board, camp. Write for illustrated catalog and further information. HATTESBURG BUSINESS COLLEGE, HATTESBURG, MISS.

Tree or Rock?

Steadfastness is a virtue of high value. The steadfast man is dependable. You know where to find him, as the saying is; that is you know his mental and moral latitude and longitude. But there is a difference between being steadfast and being stuckfast.

The steadfast man is like a tree which, though permanently fixed in one spot, has a motion of its own—upward and outward. Its roots creep farther and farther, deeper and more broadly into the earth, enlarging its grasp on the planet, feeding on the rich juices it finds, while above the greatening trunk, the extending limbs, and the loftier top tell of vigorous life and growth. The steadfastness of the tree does not prevent, rather ministers to, its expansion.

The stuckfast man is like a rock, say a boulder dropped by a melting iceberg in the glacial period. There it is, right in the middle of the farmer's field, too big to be moved or even to be buried—an obstruction to tillage and a harbor for weeds, growing only the moss that pitifully tries to soften its ruggedness. It is there all the year through, and can be relied upon—as a hindrance and a vexation.

There are men who think themselves steadfast who are simply stuckfast. Their constancy is sheer inertia. Temperament and habit hold them in place. They do not grow because growth involves change, and they are opposed to change. They are no better than the rainbow chasers, whom they despise, who pursue every dazzling novelty that catches their eyes. What they need is less rock and more tree in their stability.—Ex.

The Difference Between Iron and Steel.

"The difference between iron and steel is fire." Shall the dull iron complain of the furnace heat and quivering fire that is to temper it into finer substance and higher uses? There is no other way. There is no substitute for fire. There are methods many as to applying the heat, and there are many steps in tempering, the heating and cooling, but though the process may vary, the one means of tempering is inevitable. The flame must kindle and the iron must melt before the grain is changed and the metal is refined and made meet for superior ends. If it were possible for the iron to resist, it would but delay the process and mar the result. Is it cruel, then? No, it is ennobling. It is purifying and perfecting. In the afterward of higher uses, there can be no room for regret. It helps the soul that is being "made meet for the Master's use" in being changed from iron to steel to re-

member the "difference" that will be evident by and by after the fire. It may seem strange, but it is true that often the only difference between those who are used only in clumsier and coarser utilities and the high souls that are like Damascus blades in discipline—the flame that burns out the dross and tempers for sublime uses.—Ex.

Art and Truth.

Fifty years ago not many works of art were owned in this country, and American children had little opportunity to learn at school or elsewhere to distinguish good art from bad art, or to become acquainted with any of the great masterpieces of ancient or modern painters or sculptors. Our world's fairs, the plenitude of money in the hands of American art-lovers, have changed all this, and in our art museums and in private collections may be seen the greatest works of many foreign arts. Some art instruction is given in all our public schools, and by means of the Perry and Cosmos pictures and other cheap reproductions of the famous paintings, the poorest child may get some notion of world-famed works of art, and the little Sunday School teacher away out on the lonely prairie may have some new light thrown on her lesson by a picture of the Bible scene as it has appeared to some great painter of the Old World.

Doubtless many of our young folk have seen some paintings by the great French artist Corot. Those who have can never forget their wonderful atmosphere of diffused sunshine. Corot loved best to paint the sunrise and the sunset, and from recent biographies it appears that the marvelously soft golden glow over all his work was but a reflection of his own cheerful, faithful, beautiful life.

When he was but a lad he was employed by a merchant for whom he at one time had made a large sale of fine silks. Rather proud of his part in so large and profitable a transaction, he naturally expected some pleasant word of recognition from his employer. What was his disappointment when the merchant remarked that no credit was due him for disposing of good goods; if he had gotten rid of a lot of unsaleable and worthless stuff at a good price, that was the sort of capacity he would appreciate in a salesman.

Young Corot was disgusted. He declared his chief ambition had always been to become an artist. Real art was based on truth and honest, and not fraud and sham, and an artist he would still be. If the mercantile business requir-

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The one infallible method by which Eczema can be quickly and permanently cured is by the use of HIRSKELL'S OINTMENT. For half a century this great remedy has been the means of curing skin diseases of every nature. Erysipelas, Tetter, Ulcers, Pimples, Ringworm, Itch, Scabies, Eruptions, Rough Skin, Salt Rheum, Scald Head—all yield as readily to the marvelous curative virtues of HIRSKELL'S OINTMENT as the dread disease—Eczema. Before applying the ointment, bathe the affected parts, using HIRSKELL'S MEDICINAL SOAP. HIRSKELL'S BLOOD AND LIVER PILLS tone up the liver and cleanse the blood. Ointment, 50 cents a box; Soap, 25 cents a cake, Pills, 25 cents a bottle—at all druggists. Send for interesting book of testimonials to JOHNSON, HOLLOWAY & Co., 531 Commerce Street, Philadelphia, Pa.

THAT DROWSY FEELING

It Prevents You From Doing Your Work and Is Really a Sign of Disease.

CAUSED BY POISONS

Don't you ever feel drowsy and sleepy, unable to think or work?

You have slept pretty well. You don't feel sick. Just drowsy. What's the cause of it? Your liver.

A lazy liver leaves in your system all sorts of lingering poisons, the product of an over-supply of bile, which a properly working liver would have filtered out.

These poisons act like opiates on your nerves, making you drowsy, sleepy and torpid, as if overcome with some strong drug, when you ought to be feeling bright, alert and wide-awake.

And that's not all. When you are feeling liver-drowsy like this, it is a sign that your system is in condition to "catch" some disease.

That is, it has lost its vitality and power of resistance to disease germs. The clogged liver cannot keep off the intruder as it should.

It is like a sentinel, asleep at its post, leaving the camp open to the attacks of the enemy.

What shall you do? Wake up your drowsy liver with a good dose of Thedford's Black-Draught (liver medicine).

Purify your system of the bile poisons that have drugged it.

Put yourself in position to resist the attacks of disease. Cleanse your blood, brighten your eyes, purify your complexion and become your strong healthy self again.

The old, reliable, vegetable, liver medicine, Thedford's Black-Draught, successful for over 60 years, is what you should use, because of its direct action upon your sick liver.

It contains no minerals or other dangerous ingredients, but is a gentle, natural, vegetable remedy, regulating the liver and relieving or curing such symptoms as drowsiness, headache, bilious sick headache, bilious stomach, bitter taste in the mouth, constipation, bad blood, pimples, sallow complexion, chills and fever, malaria, nervous irritability, etc.

Thousands have written to tell of the wonderful relief afforded by Thedford's Black-Draught, in just such cases.

It is for sale by all druggists, in 25-cent and \$1 packages. Try it.

ed of him false representation, as appeared to be the case with his present employer, he would have none of it.

Corot's father was a Burgundy peasant, and according to the strict ideas of a son's duty prevailing there, he could not become an artist without his father's consent, and must first provide the father with an income of three hundred dollars a year. The struggle was long, but Corot was hopeful and resolute, and at thirty years of age he first saw his dream approaching realization. He worked on for fifteen or twenty years more before fame came to him, but he was content. Shortly before his death he said, "If my hour has come, I have nothing to complain of. For fifty-three years I have been a painter and have been permitted to devote myself to that which I loved best in all the world. I can only be thankful to God."

Artists were puzzled by his earlier work, by his daring and poetic treatment of light and color, and by the marvelous effects that he was able to achieve by the simplest means; but they at length appreciated the fact that a great original genius had come among them, and that such "misty, moisty mornings" and glori-

fied sunsets had never before been produced on canvas.

Corot loved best of all to paint the dawn. Its subtle, varied beauty was with him an inexhaustible study. Have you ever watched the morning dawn, young people, from the first faint streaks of rosy light to the full-orbed sunrising? Do you know that it is one of the grandest of spectacles—one that is ever changing, and that a whole hour is usually consumed in the process? For a year and a half it was my rare good fortune to look out of a great third-story bay window commanding a magnificent view of the sun as it rose over a varied landscape, embracing city spires and river and smoke on the right, woods and fields and valleys on the left. The sunrise was the event of my day. No "forty winks" ever tempted me when the white veil of mist began to lift, and the streakings of rose red, fire red, gold and purple in ever-changing combinations began to play across the eastern horizon. It is not only "the greatest show on earth," but also the cheapest. Take a free seat in nature's amphitheatre often than you have ever done before, look and listen, and if there's a bit of the poet's or ar-

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tist's soul in you, you will grow rich in seeing and enjoying power. "Your measure," remember, "is not what you can do, but what you can appreciate."—Ex.

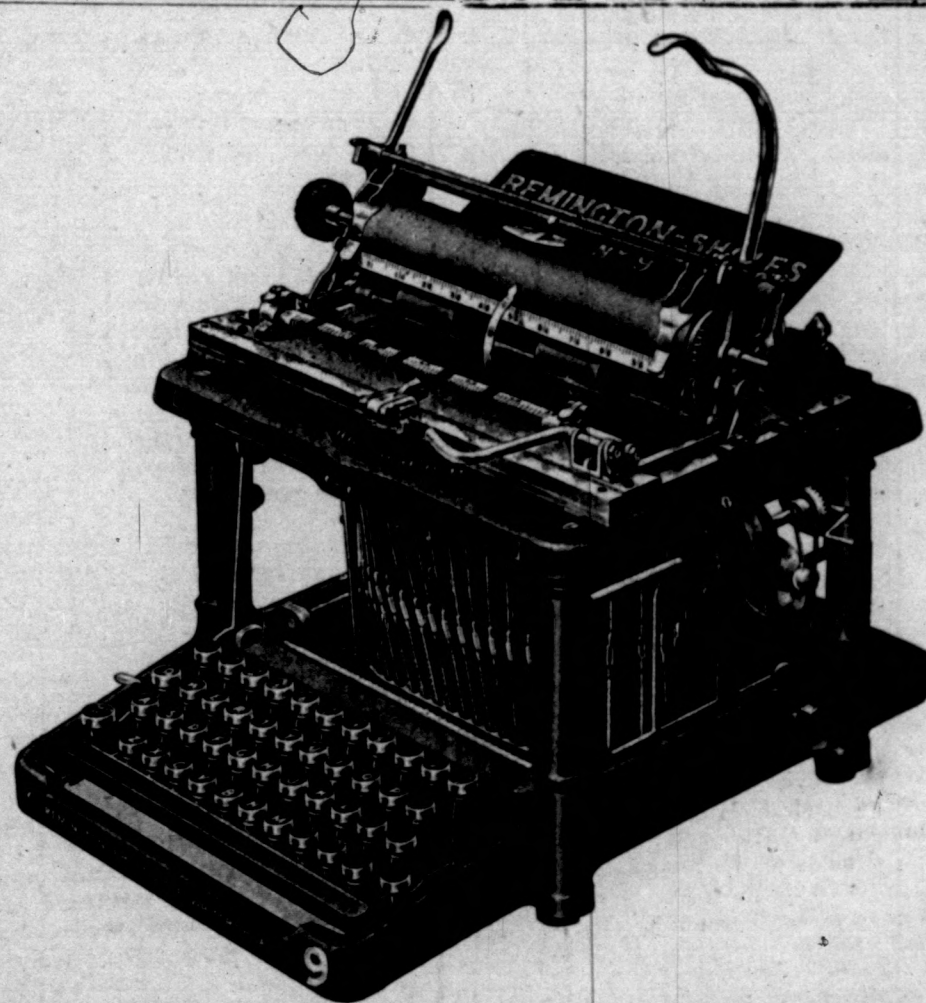
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The Home.

The "By-and-By" Child.

Little By-and-By is flurried and cross. Her hair is unbound for mad winds to toss; Gloves still unbuttoned, and ribbons awry, Something forgotten she promised to buy.

Naughty By-and-By had cuddled in bed. While hands of the clock so plainly had said, "Oh harken to dress and comb-out your hair, School hour is nearing, there's no time to spare."

All day she had hurried with skip and with bound, But when night had come she never had found The wasted half-hour she lost by the way. She first missed her lessons, and then missed her play.

But little "On Time" is as gay as a bird, With plenty of play when lessons are heard; Time to help others, and tidy in dress, Now which is the happier?—I ask you to guess.

Pixy-Night.

At the mystic eve when all the saints are hallowed draws near, our faith in hobgoblins and fairies leaps and spirits, becomes suddenly very strong, and practices of burning candles, sailing fairy boats, and divining the future by means of apple parings, which on other nights would be scouted as absurd, on this night seem sane and desirable. Mr. Eldridge writes very entertainingly in this issue of Young People of various customs pertaining to Hallowe'en.

Ricochet.

This is a word of French origin, adopted into our language. In its literal use it means the glancing of a propelled ball as it strikes a firm object at an angle and so changes its direction. It has also a figurative use which the poets and rhetoricians have found inexpressive. Let us give it another turn. Words, actions, thought, feeling as they are given vent seldom stop at the object of their aim. They ricochet from person to person, from place to place, from age to age. Sometimes the ricocheting of a ball may be a matter of skillful calculation, as in gunnery and croquet, but who can foresee how many lives may be touched and affected by a thought let loose?

A noble deed seen and admired

and reproduced, again seen and reproduced, may inspire a repetition in a distant place and time by persons unknown and unborn. Similarly a wicked word, a slander, a lie an oath, may make a smirching glance from life to life, possibly growing as it goes, halting in its career only as it brings up at the judgment seat.

And that is the blessing and the curse of the good and bad of it. The ball driven by powder, but or mallet stops when the original impulse is exhausted, but the inspiring word and the base act have a kind of immortality. They go on and on, accumulating consequences after their kind.

We are all doing little else than passing on to others the influences we have received. Let us stop the evil hand on the good.—Ex.

Mrs. Maitland's Way.

By Susan Hubbard Martin.

There was a distinct line of discontent on Mrs. Maitland's white forehead. Through circumstances she had lately come to live in the same town with Aunt Margaret. Finley was a small place. There was not much comparison to be drawn between it and the thriving, enterprising city from which she had lately come. "How was the missionary meeting?" asked Aunt Margaret interestedly. "My cold was so bad I could not attend."

Young Mrs. Maitland faced about. "You did not miss much," she cried. "Aunt Margaret, I don't see how a woman of your intelligence stands it. Just to hear that old Mrs. Watson prose on missions makes me fall asleep, and the singing! Oh" (with tears in her eyes) "if you only knew what our missionary meetings were. We did something there. Why, after our president gets through one address, we are ready to give up. But on our bread to missions. No, Aunt Margaret, I really don't see how I am to get any good here. The meetings and everything about them are so dull. You can't get up any interest—that I am sure of. Why, just to hear that Mrs. Byron read an article on Cuba, gives me a chill—such pronunciation!"

Aunt Margaret did not answer for a moment. She was a white-haired woman of nearly sixty, with a serene, kindly face. She looked thoughtfully at her niece. "And yet the cause of missions remains the same," she answered gently, "and dear to the heart of every Christian. Can you not see that, Alice? This Mrs. Byron you refer to is an excellent woman. She cannot help it because she is not better educated. Everyone is not so favored as you. So the meeting was dull, was it?"

"Deadly. I came away with out a particle of inspiration."



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The yield per acre, and the profit therefrom increases in far greater proportion than the cost of additional fertilizer. What is an increase in cost of \$2.00 to \$10.00 per acre for fertilizer when the returns therefrom show an increase of \$50.00 to \$250.00 per acre?

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The yield will be according to the amount of plant food you give your trees or plants—you can depend on it. The better they are fed the greater and more valuable will be your crop. Fertilize sparingly and you reap sparingly.

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THIS illustration is a representation of our new Sunday School Periodical, *Beginners' Lesson Pictures*. We wish we could reproduce here the beauty of these cards as they actually appear printed in phototype ink upon indelible coated paper. These cards are to be used with the *Beginners' Lessons* appearing from month to month in the *Baptist Teacher*. When the present series of lessons expire we shall issue a separate quarterly to be used with these cards. Until then, however, it will be necessary for the teachers to use the lessons in the *Baptist Teacher*.

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American Baptist Publication Society ATLANTA HOUSE 37 S. Pryor St., Atlanta, Ga. H. O. ROBERT, Manager

"And yet the president has the work next to her heart," replied Aunt Margaret. "No one feels the responsibility more."

"Then I am sorry for her!" exclaimed young Mrs. Maitland. "Why, she does not go about it in the right way."

"Perhaps she needs what you can give her," replied Aunt Margaret gently. "Now, my dear, Finley is to be your home, probably for years. Suppose you make the best of us and bring into our missionary circle just the material it needs. You complain of the music. Why not—being a skilled musician take charge of it? You have a beautiful voice. Why not sing? You read well. Why not look up some missionary literature and at our next meeting read to us. You speak of your president's enthusiasm. Try and infuse into us some of her missionary zeal. You little know the opportunity you have. I heard you criticize our Sunday School. Are you thinking of taking a class?"

"No," hesitated Mrs. Maitland. "I had not thought of it."

"Well, do it. You have a pleasing way with children, and you can do them good. Put into your class all your fresh ideas and newer methods, not forgetting the grand old Bible stories. We are quiet, and no doubt we have fallen into a rut. We need waking up. But, my dear, the spirit of criticism does no good. Make yourself one of us. You are young, beautiful, bountifully endowed both by nature and education. What can you do for your Lord? Great, great good—and, dear, it is time now to forget about the old home with its attraction and advantages. God in his wisdom has placed you here. Now see how you can best serve him. If you put into the new life the right spirit, how you can help. But if you stand aloof to criticize and find fault with Finley's odd, dull, old-fashioned ways, you are doing no one any good. Yourself least of all. Now, dear, do you see what I mean? We need you. Are you going to prove faithful?"

Young Mrs. Maitland was silent, and in that moment something came upon her. Something akin to that which took hold of Peter at the day of Pentecost. She went over to Aunt Margaret's side, and stooping, kissed the snow-white hair.

"Faithful? Yes. I will be that," she murmured brokenly; "and thank you. Your words have opened up to me whole avenues of possibilities. I might have developed into a fault-finding, criticising woman instead of a workman that needeth not to be ashamed."

Aunt Margaret pressed the white hand. And at the next missionary meeting Mrs. Maitland brought into her whole re-

laxation treasure trove of thoughts and ideas, which in time so transfigured it that it became an association where not only interest was maintained, but enthusiasm also, and out of which great good was accomplished.—Ex.

Beware of Ointments for Catarrh that Contain Mercury.

Mercury will surely destroy the mucus of smell and completely derange the whole system when entering it through the mucous surface. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, Ohio, by F. J. Cheney & Co., Testimonials free. Sold by Druggists. Price, 75c per bottle.

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